equality of opportunity, for they admitted the existence of spheres of interest. It is probable, however, that they helped to avert the partition of China.

^J THE REFORM MOVEMENT

One of the two major efforts by Chinese to save the Empire from disintegration was by those who wished to effect changes in China, largely after Western patterns. The reformers were numerous and of varying degrees of radicalism. After the wax with Japan, many Chinese became convinced that they must adopt some of the Western devices which had enabled their enemy, whom they had thought of as much less strong than they,. so-easily to defeat ^them. Refdrm societies were organized, some with influential members. The great Viceroy, Chang Chih-tung, for a time sponsored one of them and in a book *calledrfearrT* (largely a compilation of essays by various authors), while stressing loyalty to Confucianism and the dynasty, advocated adopting some of the new methods from the West, lest the Empire lose its independence as some other states had done. The writings and personal counsel of Protestant missionaries, notably Timothy Richard, stimulated and helped guide the movement.

More radical by far than Chang Chih-tung was a young man best known later as Sun Yat-sen or Sun Wen. Born in the year 1866, in a village about forty miles from Canton, the son of a tenant-farmer, when about thirteen years of age, at the suggestion and expense of an older brother who had migrated to Hawaii, he was sent to Honolulu, to receive a Western education. In Honolulu, in 1879, he was placed by his brother in a school conducted by an Anglican bishop, and was there for about three years. He became convinced of the truth of Christianity,

and his brother, alarmed, had him recalled to China. Sun, returning to his native village, was by no means cured of his new convictions, but disfigured the images in the local temple. For this sacrilege he had to flee to Canton. There he was befriended by an American Protestant missionary physician. Before long he again began studying—this time in Hongkong, and also chiefly, although not entirely, with Protestant missionaries. Here he was baptized and here, in 1892, he received a medical diploma. He began practicing in Macao, and there organized a reform society most of whose